Aug. 24, 1900.

WOMAN'S BOARD OF HOME MISSIONS

Box 156

Madison Square Branch P. O.

NEW YORK CITY

TO THE SUNDAY SCHOOL SUPERINTENDENT:

Dear Friend: The enclosed program has been prepared with special reference to carrying out the recommendations of General Assembly that "on the Sunday preceding Thanksgiving a collection be taken in all our Sunday Schools for the Mission School Work under the Woman's Board of Home Missions." The offering this year will be applied to the work of the Santa Fé School for Mexican girls.

The hymns and Scripture readings have been carefully selected with the hope that the members of the Sunday Schools would recognize in these Spanish-speaking Americans a people whom the Shepherd of the flock is seeking, by means of Christian teachers and schools.

The "Santa Fé Notes" have been printed in detachable form in order that the readings may be easily assigned to different members of the school.

We enclose also a sample of the collection envelope, an order blank and return envelope. The programs are free and are subject to your order in numbers sufficient to place one in the hand of every member of the school.

If convenient and practicable we would suggest that the collection envelopes be distributed a few weeks in advance of the day on which the offering is to be taken, and to this end we urge that orders be sent at once, that they may be filled promptly.

Contributions may be sent through the Woman's Home Missionary Society of your church; or direct to Miss S. F. Lincoln, Treasurer Woman's Board of Home Missions, 156 Fifth Avenue, New York City, N. Y. In either case credit for the same will be given in the Annual Report of Board of Home Missions.

Anticipating your kind co-operation,

Very sincerely yours,

WOMAN'S BOARD OF HOME MISSIONS.

Sept. 14, 1900.

SANTA FÉ NOTES.

THESE notes are printed in detachable form in order that several may take part in the exercises. It is suggested, to vary the programme, that a "Bit of History" and the "Story of the Gomez Bible" be not read, but told by a teacher or senior of the school.

power in Mexico, when there came to the Spanish leaders reports of a country of marvelous wealth situated to the north. They heard of the "Seven Cities of Gold," and this story led to the Spanish discovery and invasion of New Mexico. Lured by a spirit of adventure and the greed of gold, expeditions were planned at great expense. Many rich Spaniards left large properties in Mexico to join this exploring army, which marched out of Mexico with trumpets sounding, glistening banners and armors flashing in the sunlight, all heightened by the brilliant colors of the dress of the Spanish cavaliers. Intense enthusiasm prevailed among the troops and the people, who shouted to each other in the joy of anticipated triumph in the conquest of rich nations.

But the invading Spaniard did not take possession of the new land without devastation, toil and bloodshed; for years they were defied by the native tribes, who finally yielded—not to greater bravery, but to superior arms and equipment. A period of almost 300 years followed under Spanish rule, till the time of the war of the United States with Mexico, when General Kearney was ordered to push his division across the plains to Santa Fé and take possession of

Spanish-Speaking Americans.

The Mexicans of to-day are of mixed origin. Some are almost of pure Spanish type, while others approach to pure Indian blood. For years they languished under the Spanish yoke—the yoke of Romanism. The priests have claimed complete dominion over them, over their bodies and their property as well as their souls. The church tithe has been so large that it has sadly drained the resources of the poor people, and yet there have been added to it extra demands for large sums, for masses, for special privileges, for penances, for forgiveness. Year by year the poor have grown steadily poorer; immorality, superstition, bigotry, and ignorance have weakened these people until alone they cannot throw off this strong hold which the priesthood has upon them.

The Penitentes, whose self-imposed tortures and lacerations rival those of the Hindu devotees, belong to the lowest order of the native Mexican population. Although nominally Roman Catholic, they are not recognized by the church. Over this native population Jesuitical influence and Jesuitical ideas possess as great power as in any part of the globe. As a class the Mexicans are densely ignorant. But very few Mexican women can read or write, and five-sixths of the children are growing up without facilities for even an elementary education.

The poverty of the mass of this people is almost inconceivable. The mud house, with its mud floor, is in many cases destitute of any furnishings, save a wooden chair or box on which to sit. It is only within the last few years that tables and beds form part of the furniture of the ordinary Mexican home.

Tortilla, a flat cake, baked on a rack placed over a few embers in the fireplace, and chili, our red or green pepper, form their chief food. When the meal is prepared it is placed on the floor; the men and boys sit down and eat first, the women and girls being satisfied with what remains of the feast.

When night comes they all lie down on the mud floor, without removing any clothing.

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The following letter from Miss Allison will give a glimpse of teacher and pupils:

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A Bit of History.

New Mexico is very old. Historians state that it has been the abode of nations since 600 A. D., and that fallen walls, half buried by sand-storms in many desolate places of this country testify to a population of many thousands when the knights of the middle ages were leading multitudes on crusades to the Holy Land. The caves and cliffs still preserve the stories of their ancestors and symbols of their faith. Upon its mountains and valleys temples and altars were reared centuries before Cortez dreamed of his conquests. Ruins of cities, of palaces and temples are yet seen which mark the perfection of the civilization of the native races of the Western continent. The romance of the past broods over this wonderful country.

Nearer to our own time are the incursions of savage and marauding nations; the Spanish conquest and rule. Cortez had already conquered the Aztec Empire and set up his ill-gotten power in Mexico, when there came to the Spanish leaders reports of a country of marvelous wealth situated to the north. They heard of the "Seven Cities of Gold," and this story led to the Spanish discovery and invasion of New Mexico. Lured by a spirit of adventure and the greed of gold, expeditions were planned at great expense. Many rich Spaniards left large properties in Mexico to join this exploring army, which marched out of Mexico with trumpets sounding, glistening banners and armors flashing in the sunlight, all heightened by the brilliant colors of the dress of the Spanish cavaliers. Intense enthusiasm prevailed among the troops and the people, who shouted to each other in the joy of anticipated triumph in the conquest of rich nations.

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The Gomez Bible.

The ancestors of Father Gomez came from Spain with the early conquerors of the country, bringing much of the clan spirit of the Moors, and according to patriarchal custom he was the recognized head and chief of the family, three or four generations calling him father. For 300 years the clan lived in this land, bound with the superstitions of the Church of Rome.

Through some unknown providence Gomez saw for the first time a Spanish Bible. Its truths were a wonder to him, and although poor he could not be satisfied until he should possess this wondrous book. As none could be procured near his home, he started for Santa Fé to make the purchase, a distance of 150 miles. He borrowed a yoke of oxen and took one ox to sell, which he disposed of for $25.00, and purchased his Bible. With joy he read and accepted its precious words of life, then gathered his friends about him to hear of the wonderful love of God. Comparing the teachings of Scripture with the doctrines of the Church of Rome, and becoming convinced that they were at variance with them, he withdrew from its communion, although the existence of the Protestant Church was unknown to him.

When a missionary of the Presbyterian Board visited the region he was welcomed by this company of Bible Christians and a church was soon organized. In addition to a church a school was established, of which the grandson of this patriarch became the teacher.

During the meeting of the General Assembly in New York, 1889, there stood before the Woman's Board of Home Missions a young man, Mr. Manuel Sanchez, the grandson of Father Gomez, who held in his hands that treasured Bible, which had lost its covers from long use. With much feeling he related the above story, stating that that Bible had been the source of light and unspeakable blessing to many. In conclusion he exclaimed, "I bless and praise God for the precious gift, and I would not part with it for all the world beside."

The Santa Fe School.

When Gen. Kearney raised the United States flag at Santa Fé, there was but one school in what is now the Territory of New Mexico. Twenty years later, in 1866, a military officer and his wife stationed at Santa Fé became most thoroughly impressed with the need of mission work in this far-off part of our land, and the lady, writing to friends in Auburn, N. Y., concerning this need, so impressed them with the necessities of the work, that, through their efforts, a Santa Fé Mission Association was formed, and in November, 1867, the first Presbyterian mission school was opened. The school began in an old adobe building and moved twice in two months, the last time taking possession of a dilapidated adobe church, which had been purchased and fitted up for a school room, the roof of which was so bad that it was necessary when it rained to put the books away to keep them from being destroyed. The priests had opposed the school from the very beginning, and when it was moved to a Protestant Church the Bishop threatened to excommunicate any who sent their children to it. This had the expected effect and the school attendance dropped from forty to twelve. But, little by little, the good will of the people was gained, some of the children came back, new ones came in, and the school regained its first number.

Then for many years the struggle between the power of the priests and the superstitions of the people on the one hand, and the light and liberty of Christian education on the other went on; there were bright spots to cheer the weary workers, but when contrasted with the great needs and the earnest desires progress seemed slow.

In 1881, Miss M. L. Allison, who now has charge of the school, began her work. As the months rolled on and the work prospered, Miss Allison became more and more impressed with the necessity of having the girls in a boarding-school, that they might be withdrawn from the influences of their homes, and also that they might be taught something of the useful and practical arts of housekeeping. She persuaded the Woman's Executive Committee (now Woman's Board) to allow her to take ten boarders if she could procure them. This at first seemed impos-

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New Mexico. Nearing the Spanish capital, under a flag of truce, Kearney tried to persuade the authorities to yield peaceably to the "claim of annexation," but these peaceable negotiations were of no avail. To oppose Kearney a force of 7,000 men was gathered by the Spanish leader, but dissensions broke out among his troops and they fled in a panic. The American army found nothing to oppose their progress to the capital but a breastwork of fallen trees and nine pieces of abandoned artillery. Gen. Kearney entered Santa Fé and planted the American flag in the Plaza. As the stars and stripes floated to the breeze, it was saluted by the artillery planted on the hill behind the town, and the American cavalry rode with waving banners through the streets. On the 22d of August, 1846, Kearney formally declared that New Mexico had become a part of the United States. Thus, without firing a gun or shedding one drop of blood, this vast territory passed from the power of Spain into the freedom of the most enlightened government and nation of the world.

In many cases their only bed is the skin of a sheep or cow. Others have thin mattresses made from the shearing of their sheep.

Their poverty is due to various causes. As a class they lack energy and management; they never do to-day what can be put off till to-morrow. They lead idle lives, ofttimes because they have nothing to do with. The women and girls cannot sew, for they have nothing to sew. They cannot cook much for want of something to cook. And so it is in everything they could or would like to do. A great many homes are in barren places, with nothing but sand all around them, no shade to protect them from the sun, and the people sit all day doing nothing, waiting for time to pass. This of course is only true of those who live on the outskirts of the towns, in country places and on ranches. The well-to-do are as tasteful as any of us both in home and dress.

The chief cause of their poverty is probably due to the power of the priests, who obtain all the money possible from this poor, ignorant, superstitious people. It is money for everything; money that makes the church bells ring; baptizes the infant; confirms the child; that permits the dead to be carried through the door of the church, and more money that allows the body to be carried down to the altar. Pitiful stories reach us of poor mothers trying to beg money to bury their children. As a last resort, they go down on their knees to the priest, promising to pay as soon as they can earn the money.

The call which the deplorable condition of this portion of our common country makes upon Christians is urgent. The opportunities for the work of Christian education are practically unlimited. The people are awakening out of their long sleep and must have light. The question for the Church to answer is, whether New Mexico is to have a Christian education.

sible, for the children had no wish to remain at the school, and their parents feared to allow them to do so. After some personal persuasion, however, ten came, and the experiment proved to be so successful that during the next year more boarders were taken, and by September, 1885, there were in the school three teachers and an enrollment of sixty-nine pupils, of whom about twenty were boarding pupils.

The old adobe house proved too small, and in 1889 ground was broken for a new building (see cut on program), and when school was re-opened, seventy-four boarders and fifty day pupils desired admittance. It was found that only fifty-six boarders could be accommodated, thus each year many and many poor Mexican girls who have often come long distances to gain places in this Christian home have to be told there is no room, and be sent back again to the wretched conditions from which they wish to escape.

Instance after instance might be cited, testifying to the firm faith of the Mexican girls who have received Christian education at the Santa Fé Boarding-School. The graduates are scattered throughout the Territory, some in their homes living lives which are witnesses for Christ, some as teachers, imparting to others of the knowledge which they have gained, and still others caring for the sick and afflicted amongst their people. As these girls go out the influence which the school has had upon them is marked, and other less-favored girls are led to ask for the opportunities and privileges which their more fortunate sisters have enjoyed. Shall they ask in vain?

The work at Santa Fé is established, but without continuous, steady support it cannot go on, nor can it be advanced to meet the pressing demands made upon it. No nobler work can be undertaken than this of educating as housekeepers, home-makers, teachers, Christians, these neglected sisters of our own land—these sisters who stand ready and anxious to receive instruction. Shall it be that in a Christian land they shall cry in vain for light?

be the little trunk that held the mother's wedding trousseau, worn and battered, with lock and hinges gone, or it may be a pine box fitted out with leather hinges and padlock fastening, or it may be the new trunk bought especially to bring to school, but here they stand in great array almost filling one room. Will you come to inspect their clothes before they take them to the sewing room to be marked? As the lid of the trunk is lifted, you involuntarily clap your handkerchief to your nose. But it is only the adobe odor mixed with that of soiled clothing, melons and lunch for the journey. Here is a muslin garment large enough for a woman, probably loaned by the mother to the daughter because it is ruffled and hand-stitched and they are proud to show it. We lay it back carefully and take up a skirt made of the faded cover of an old umbrella. Not knowing what to do with the points that would hang below the dress skirt we return it to the trunk. Here is a pair of shoes, but they prove to be several sizes too large and the stockings as much too small. There are two almost straight pieces of thin muslin bearing the red and blue letters of a well known brand of flour, and another piece almost square. You may wonder what they are, but we who are initiated know that these are underwear. These also are laid back. Now with pride she brings out a bright red cotton dress trimmed with rows of black lace, and a calico with black velvet yoke and white lace. We cannot show the admiration which is expected and it is rather disappointing all around.

We tell them to brush the crumbs from the trunk, take the soiled clothing to the laundry and return all neatly folded to the trunk for the going-home time. Then there is a journey to our store-room and the fitting of clothing begins. Now of course the clothing brought by our old pupils is very different, and that of the daughter of one of our evangelists is as prettily and neatly made as need be. A number of those we called "little girls" last year are taking their part in industrial work this year. They do so much better than the new big girls.

Our school will probably number sixty-five this year and I am now writing the tardy ones that there is room for them. Oh, if we only had the addition to our home that we are hoping and praying for! We are all well, with as much work as we can do and thankful that we are permitted to be co-workers with our Lord and Master in extending His kingdom. Will you remember us daily in your prayers? Pray that the Holy Spirit may be present with us enlightening our minds and showing to every one here their need of a Saviour. Pray that pupils and teachers may have health to perform the work the Master would have us do.

Sincerely yours, MATILDA L. ALLISON.

WOMAN'S BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH,

156 FIFTH AVE., NEW YORK, N. Y.

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MRS. D. E. FINKS, EDITOR OF HOME MISSION MONTHLY.
MISS S. F. LINCOLN, TREASURER.

NEW YORK, SEPTEMBER 18, 1900.

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Home Mission Prayer Calendar

Price ten cents per copy, postpaid

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THIS CALENDAR contains more information regarding the work than any previously published by our department. The fields of both Boards are covered by the topics for prayer; and the names of synodical superintendents, mission school teachers, and presbyteries having work under the care of the Board are given mention.

It will be useful in preparing Home Mission topics.

Our missionaries endorse its use. Their testimonies show their realization of special strength and comfort in their work as the result of the many prayers offered in their behalf on the days when their names occur in it.

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